

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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Dear WILLIAM CHURCH, No. 228, Hud-

son street, is appointed Agent for the Christian

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Religious.

From the S. S. Treasury.

What makes the Difference?

You have doubtless observed, when travelling in the country, as you passed from village to village, a striking difference in the appearance of farms and fields laying along side by side. You see, for instance, one man's ground well tilled, his fields securely fenced and waving with the rich ripening harvest. Approach his dwelling—every thing is in order, his house finished and painted, his barn well covered and ready to receive the abundant fruits of the coming harvest. You pass on a little further, and you begin to observe a difference in the aspect of things. You see here and there a breach in the fence, through which the cattle or other animals have entered and are making free with corn, grass, and whatever else may be growing there. The fields bear the aspect of a cold and backward season, and indications of a feeble, sickly crop, except it be of weeds and briars, which appear luxuriant. As you approach the house, every thing looks disconsolate, and wears the aspect of decay. The barn, which seems to have been for years the sport of wind and storm, is but a shattered wreck; the house has here and there a speck of paint upon it, indicating the sad flight of "better days;" the windows, too, are strangely variegated with here and there a square or two of shattered glass, old coats, socks, hats and caps. About the yard you see a broken sled, a cart with one wheel gone, a few scattered sticks of wood, and there a group of ragged, dirty children. You are led to inquire, what makes this wide difference in the condition and prospects of these two men? Their land lays side by side, and the one possesses no perceptible natural advantage over the other,—the sun and showers of heaven descend alike on each. Then why, return the question, why this striking difference? The answer is plain and must at once recur to every observer. One we conclude is the handmaid of the other: while the other is temperate, industrious and enterprising. One is negligent and unfaithful,—neglecting to plow in spring, and in unfriendly season, and therefore fails to reap in time of harvest; the other is faithful in all things, laboring to perform every duty in its appropriate time and season, and therefore he obtains his ample reward.

Now may we not see a striking similarity between this picture and that of the Sabbath school teacher? Let any one go into a Sabbath school and cast his eye around, and he will discover just this difference in the moral aspect of different classes. He will see classes sitting side by side, composed of scholars of the same age and apparent intellect, containing parts of the same family perhaps, all equally susceptible of divine truth. Yet he observes a marked difference in the appearance of these classes. The scholars of one are all in their seats, with eyes fixed on their teachers, as he attempts to explain the lesson, and with tearful eye and anxious heart endeavors to point them to the "Lamb of God who taketh away the sins of the world."

In another class you see the scholars restless, noisy and inattentive, while the teacher is very quietly asking questions from the question book, without note or comment by way of explanation. Another class has no teacher till nearly time for the school to close; it was not "convenient" for him to be present earlier. The scholars of another class are left to their own way towards the close of the school, the teacher wishing to wait on, or be waited upon, by some one to church; and other classes have no teacher during any part of the exercises of the school. If the attendance be taken, it is the custom in many schools, you hear something like the following:—One class reports, "8 present, none absent;" another, "3 present, 5 absent;" another, "I present, 4 absent" and so on. And now you begin to inquire, what makes this difference?—why this punctuality, regularity and marked attention in one class, and the inattention and want of punctuality in another? Is the difference in the scholars or the teachers? The answer is plain.

Here is one teacher who is faithful; he has come to his class prepared to instruct; he has prayed much and often during the week for a blessing on his efforts, and he has come with a heart burning with love to Christ and for undying souls. He feels the importance of his work,—he loves it, he loves the souls of his scholars, and they know it; they see it in his very look, in the tones of his voice, and in his affectionate, though faithful appeals to the heart and conscience. While the others, I need not say, have come unprepared in heart and mind; they perhaps have hardly thought of their class since the last Sabbath, much less prayed for them; and the lesson very likely had not been examined, or the subject of it even known, till informed by some scholar or neighboring teacher! Can any one for a moment doubt as to the result of these teachers' labors? And is it strange, that while one has a punctual, attentive class and one after another is hopefully converted to God, and profess their attachment to His cause by uniting with the church of Christ, others are compelled to witness the opposite of this?—Their language is like the following:—"I find it very difficult to interest my class, they are so inattentive and listless; I, at times, feel almost disengaged; still, I trust, some good will result; and although I do not see any of them converts now, or any immediate fruit of my labors, yet

the seed is sown, and will sometime take root and spring up and bear fruit unto eternal life." Another says, "I think I may as well give up; most of my class have left the school, and the remainder are quite irregular in their attendance; besides it is not very convenient for me to attend!" Under such circumstances, we repeat, is the difference in results of Sabbath school teachers to be wondered at? Is there, can there be any mystery in the case? Let every Sabbath school teacher examine himself, and answer to his own conscience in the sight of God.

When success does not follow Sabbath school instruction, it will generally be found, we believe, that there is some defect in the teacher.—Often are those lines of the sainted Watts,

"Though seed lie buried long in dust,
It shan't deceive their home.
The precious grain can ne'er be lost,
For grace insures the crop!"

perverted, slyly perverted. How often is such language found in the mouths of Sabbath school teachers, as a mere palliative for their neglect.

When we ask, is this seed to take root? How long is it to lie buried in the dust? till the spirit is fled, and the body committed to the grave?—It is undoubtedly a fact,—and a very encouraging one too, to the faithful teacher, that although instruction given in the Sabbath school do not result in the immediate conversion of the soul, the impression made on the mind and heart is not, for years, and in some cases never entirely eradicated, so that in after life, it may even prove by the Spirit of God, the means of conversion. But before we rest satisfied with seeing no fruit from our labors, we ought to satisfy ourselves that we have done, and are now doing, *all that we can*, for the salvation of the souls committed to our care. We ought to know what kind of seed we are sowing, and how the soil is prepared where we are casting it. O! how often, may we not fear, it is cast upon the flinty rock or on the unbroken soil where no prayer has been offered and no tear shed. Let it be remembered that the few years which children and youth spend in the Sabbath school, are acknowledged to be the choicest, the most favored for religious instruction; the best adapted to influence the mind and win the soul to Christ, by far, of any in life. Impressions, favorable or unfavorable, are being made on the mind which cannot efface! How solemn and important then, the duty of every Sabbath school teacher! How fearful the responsibility of that teacher who is unfaithful to his high trust!

What would you think of the broker, who, in a time of general decline in stocks, should neglect to improve the present opportunity of selling; when he knows that they are every hour depreciating in value, and the chances of selling at all, are *every moment* becoming more and more doubtful? Would he be "guilty, or not guilty" of the charge of neglect by his employers? What would you think of the watchman, who, discovering at midnight the flames kindling on some dwelling, should pass leisurely along, neglect to "spring his rattle," or use his lungs to raise an alarm, saying, no need of disturbing the quiet of the inhabitants at present,—"time enough yet." Perhaps some one within will by and by awake, and put out the kindling flames; while at the same time he knows that the lives and property of the inhabitants will be in the last condition of religion, and to be able confidently to proclaim where all the responsibility lies, is a matter of no small satisfaction.

It is convenient to have *some matter of variance among brethren*, no matter how small, to make a pack-horse for the guile arising from the present state of things. Some are forever laying all the blame of Zion's depression, to such facts when known to exist. There seems to them no other probable cause. They are assured of this difference healed and that alienation brought to an end, the only barrier to Zion's prosperity.

It is sometimes convenient also to blame the *officers of the church* for the low state of Zion. If they were only more experienced men, or younger men, or more intelligent men, or more devoted men, or men in some wise different from what they now are, religion would flourish. There is something about them that makes them peculiarly qualified to receive upon themselves the burden which certain disciples find it comfortable to place upon their shoulders.

It is sometimes convenient also to blame the *members of the church* for the low state of Zion. If they were flushed with past victories and confident of more. Whether they now succeed or not, depends, under God, on the activity or supineness of the Protestant Republicans of the State. We attended their meeting, and a sketch of it will be the best exposition of the principles and aims of the enemy with which we have to contend.

Rev. Dr. Powers was the first speaker. He read a brief paragraph from one of the daily papers in which the Romanists were spoken of in contrast with other citizens, and then said that it contained as many lies as he ever saw in so small a space. He then went on to eulogize the Romish church, and to show that it was remarkably friendly to liberty; the Pope was elective, the Bishops were independent of the Pope while they did their duty, and the Priests were independent of the Bishops, &c. He referred to Dr. Spring's remark that he (Dr. S.) "would prefer the religion of Voltaire to that of the Roman Catholic." After having dwelt at some length on this sentiment as one peculiarly horrible, he told his intelligent auditory what dreadful things John Calvin had taught—he had even taught that God had made it necessary for men to sin, and then punish them for sinning; and so awful did Calvinism appear to him, that he said he "would prefer the religion of Voltaire to that of Dr. Spring." (The Bishop was not present when Dr. P. made this assertion, but coming in afterwards and alluding in his speech to Dr. S. and his remarks he said, "the minister of Christ who would give utterance to so dark-souled a sentiment, deserved no answer.") Dr. Powers of course received the rebuke so unexpectedly administered by his superior, with all forbearance.

Dr. P. continued, and with uncommon honesty boldly avowed that they did want the money to rescue their children from the pollution of sectarianism, and to give them a Catholic education. (This unblushing avowal is softened down in the Roman Catholic report of the speech so as to read "to give them an education having correspondence with their religion.") He seemed to have no disposition to conceal the fact that the money of the people was wanted for exclusively Romish use, and his candor is to be commended, though the avowal did Calvinism appear to him, that he said he "would prefer the religion of Voltaire to that of Dr. Spring." (The Bishop was not present when Dr. P. made this assertion, but coming in afterwards and alluding in his speech to Dr. S. and his remarks he said, "the minister of Christ who would give utterance to so dark-souled a sentiment, deserved no answer.") Dr. Powers of course received the rebuke so unexpectedly administered by his superior, with all forbearance.

Who is to blame? Let the individual who is conscious of religious declension around him, knock first of all at the door of his own heart.—Let him summon up and review his own religious career, as month after month has developed it.—What kind of intercourse has he been maintaining with God? What kind of influence has he been exerting around him upon his fellow men? Let him not inquire what others have done or omitted. But if there may have been great wrong elsewhere—Has there not been also in his own heart? His chief concern is with himself. He is responsible for no other man's sins. He is best prepared to set about correcting the evils around him who has done the work of correction most thoroughly in his own heart.—Recorder.

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language. Did they design to lead us into error?"

We have not examined our missionary journals very extensively, nor do Baptist missionaries appear to have made much account of facts of this kind in the short time since their modern missions have been in existence. We will content ourselves, therefore, for the present, by placing the following facts by the side of the above statement.

J. S. Griffin, a home missionary in Virginia, reports: "Since my appointment I have attended three associations, constituted two new churches, and baptized one whole household of happy converts."

Rev. Mr. Vinton, missionary to the Karens, writes: "Last night I reached a village about five miles from this place, where is a Christian family which I recently baptized. Household baptism is very common among the Karens—We have no less than eight whole families belonging to the church, besides many that have been all baptized except the young children."

Let us be recollect that the Karen mission is as old as was the apostolic mission when the Acts were written, which contain the record of two instances only.

We have presented upwards of fifty instances of household baptism, and we have been promised perhaps as many more which we have not received. As we have it in contemplation to prepare another article similar to this, we request missionaries, ministers, and all others who may have facts of this kind, to lose no time in communicating them to us. Let us be prepared to show that our practice agrees in every respect with that of the early disciples of Christ, in faith, in purity, in zeal, and in the administration of the ordinance of the Gospel.

We now appeal to those editors who "do not see how our Baptist brethren can well answer the pithy remarks of Dr. Wardlaw," whether they have been satisfactorily answered. If so, it only remains for us to see whether they will be caudious enough to let their readers see the answer.

10,000 Added to Mission Churches.

In the midst of our unbelief respecting the world's conversion, we have one fact we cannot doubt. It is history, not prophecy. It is done, not promised. During the last missionary year, there have been added to the churches in the Sandwich Islands 10,000 members. Christendom may be challenged to furnish parallel success. Where are the churches in a single group in gospel lands to which during the year just closed, there has been such an increase? Are they in our own land? We have had great revivals, but none like those in the islands of the sea where converts have been multiplied as the drops of the morning; where they have flock to the courts of the Lord, as doves to their windows. There too, in those islands that a little while ago were in the grossest darkness of Paganism, is the largest single church in the world.

What do these things mean, but that the set time to favor the heathen world has come. The faith of the Christian world is left behind, the gospel virily intended, and crowned with glorious success. And the cry is still they come. Nations that sat in darkness now see great light. The kingdoms of this world are rapidly being overthrown.

Interesting Letter.

We are indebted to the Rev. Dr. Armstrong, agent of the American Board of Foreign Missions, for the following extract from a letter recently received by his lady from the wife of one of the American missionaries in the Sandwich Islands. It is a letter full of interest, and the account of the wreck of a Sandwich Island vessel, and the prayer-meeting of a portion of the crew, while drowning in the ocean, without a parallel in the history of missions or man.

Hana, Maui, Sandwich Islands, July 21, 1840.
You are doubtless aware that we are alone at this distant station. We are lonely, but the Lord sustains us and makes the outgoings of the morning and evening to rejoice. We find ourselves fully employed with the good people, and if we get a leisure moment we turn our attention to our library. We have been and are still favored with many tokens that our labor is not in vain. There is apparently a constant turning of the people to the Lord. We are visited weekly by hundreds—some from a distance of twenty or thirty miles on foot, over a most tiresome way.

We have just returned from our general meeting at Honolulu. Our passage was made in a canoe to Lahaina, a distance of 89 miles; a perilous undertaking, for the sea was high, and fearfully threatening to our little bark. From this place we obtained a passage in the King's vessel to Honolulu—we had a pleasant meeting with our friends.

SHIPWRECK AND LOSS OF LIFE.—About the time of our leaving home, a sorrowful providence occurred. The brethren at Honolulu, fearing that we should not venture upon a canoe, engaged a vessel, which was to go to Hawaii for Mr. Lyons, and to call on his return to take us. The vessel made its passage to Hawaii, and when near its place of destination was capsized and lost. All on board, consisting of thirty souls, were drowned except four. These seemed to be miraculously preserved to tell of the sad tale of the fate of their companions.

When the accident occurred, they were near the shore, but the wind and current were against them, and they had to attempt to reach Hawaii, they congregated themselves upon the rolling billows, and there together in their distress offered up their supplications to him alone who could preserve them from the threatening deep.

These attempted to swim to Kahoolawe, some thirty miles on the opposite side of the channel. One man and his wife took a covered bucket and tied to their bodies, and in this way swam until the bucket came to pieces. The female swam for some time, but on turning she saw her husband becoming too weak to support himself. She stopped and rubbed him until he could proceed. They waded until Kahoolawe was in full sight; he then became too feeble to proceed without assistance, and supported himself by holding to the long hair of his wife's head. In this way she towed him for some time; his hand soon let go the hold, and she tried in vain to rouse him. She told him he must pray—be commanded, but only uttered a few words. She put his arms around her neck—he held him with one hand, and made for the shore. When within about half a mile from the shore, she found he was dead, and she was compelled to let go her hold to support herself. They had then been in the water about thirty hours. When she landed, she was three days before she saw a human being and was without food. At last some fishermen found her, and conveyed her to the village, where she is now in good health. The captain of the vessel was a foreigner and could swim but little; his wife saved herself by the assistance of an oar. The others disappeared from time to time until all perished but the four.—*N. Y. Cons. Ad.*

From thirty to forty of the members of Congress are professors of religion. From twelve to fifteen attend a Congressional prayer meeting every Saturday evening.

A Specimen of Bunyan.

The close of Bunyan's favorite sermon on "Beginning at Jerusalem," is a fine specimen of really effective gospel preaching. He supposes some of Peter's hearers, on the Day of Pentecost, unable to credit the glad tidings in reference to themselves:

1st Objector—But I was one of those who plotted to take away his life; may I be saved by him?

Peter—Every one of you!

2d Objector—But I was one of those who bare false witness against you; is grace for me?

Peter—For every one of you?

3d Objector—But I was one of those that cried out Crucify him, and that desired that Barabbas the murderer might live; what will become of me, think you?

Peter—I am to preach remission of sins to every one of you!

4th Objector—But I was one of those who did spit on his face, when he stood before his accusers, and one that mocked him, when in anguish he hung bleeding on the tree; is there room for me?

Peter—For every one of you!

5th Objector—But I was one of them who in his extremitate said, "Give him gall and vinegar to drink," why may I not expect the same, when gout and anguish are come upon me?

Peter—Repeat of these wickednesses, and here is remission for every one of you?

6th Objector—But I failed on him, reviled him, hated him, and rejoiced to see him mocked at by others; can there be hope for me?

Peter—There is, for every one of you!—All this shows us how to make a right judgment of the heart of Christ, and of the heart of him who sent him. There is nothing more common to men than are awake in their souls, than wrong thoughts of God, which pinch and pin on his mercy to scan and beggarly conclusions, and rigid legal conclusions; supposing it a rule trenching on his majesty to come ourselves, or invite others, until we have scraped, and rubbed, and washed ourselves, somewhat orderly and handsomely in his sight.—[Such never knew what "Begin at Jerusalem" meant]—Therefore, sinner, be ruled by me in this matter: *feign not thyself another man, if thou hast been a vile sinner. Go in thy colors to Jesus Christ. Put thyself among the most vile, and let him alone, to put thee among the children. Thou art, as it were, called by name to come in for mercy. Thou man of Jerusalem, hearken to thy call! Men in course of judgment do so, and shoulder through the crowd saying, "Pray give a way, I am called into the court." Why standest thou still? "Begin at Jerusalem" is thy call and authority to come. Wherefore up, man, and shoulder it? Say, "Stand aside, devil! Christ calls me. Stand away, unbelief! Christ calls me. Stand away, all my discouraging apprehensions; for my Savior calls me to him to receive mercy." Men will do thus in courts below. Why not thus approach the court above?—Christ as he sits on the throne of grace pointeth over the heads of thousands directly to say, and says, Come! Wherefore, since He says come, let the angels make a lane, and all men make room, that the Jerusalem sinner may come to Christ for mercy!]*

Philip's life and times of Bunyan.

A Sketch of John Huss.

John Huss was a man of superior powers; and he became so eminently distinguished for his learning and eloquence, as to be appointed rector of the flourishing university of Prague. Here he resided in the brightest estimation for sanctity of life, and was appointed chaplain to the Queen of Bohemia. He had profited by the writings of Wickliffe, which had found their way into that country. Abhorring the licentiousness of the monks and the clergy, he zealously resisted against their false miracles, impostures and vices; and recommended the works of the English reformer, whose sentiments he had embraced. The Archbishop of Prague was incensed against him, and an accusation against him was brought before the tribunal of the pope. He appealed against it by proctors; but they were imprisoned, and he was excommunicated. Such was the esteem in which he was held by the Bohemian nobles, that he continued his ministry, under their protection, till he was summoned to appear before the council of Constance. Huss confidently anticipated martyrdom, and in that belief wrote to his congregation and friends, to abide in the doctrine of Christ. He did expect to be allowed the liberty of pleading his own cause; but on his arrival at Constance, he was thrown into prison, notwithstanding the prompt interference of his noble and generous friend, John, count of Chlum. He was several times examined before commissioners appointed to try him, on various articles exhibited against him; to these he was required to plead guilty, and to ask pardon of all his merciless enemies. With their requisition, Huss would by no means comply, declaring, at the same time, with tears, his readiness to retract any error sincerely and unfeignedly when a scrupulous notice could inflict, he submitted to the flames in the spirit of a genuine disciple of Christ. The multitude were astonished at his pious behavior, and said, "What this man has done, we know not; but we hear him now offer up most excellent prayers to God!" The elector Palatine prevented him from speaking to the people, ordering him to be burnt; but he could not prevail upon him to retract. Huss with a loud voice cried, "Lord Jesus, I humbly suffer this cruel death for thy sake; I pray thee forgive all my enemies." He sealed the truth with his blood A. D. 1415.—*Episcopal Record.*

The Correspondence

It appears by the Georgia Christian Index, that the late Circular of the Board of Foreign Missions, is not satisfactory to the brethren in Georgia. The Executive Committee of the Baptist Convention of that State addressed the Board of Foreign Missions; one of their principal grounds of complaint, was the attendance of members of the Board, at the Anti-Slavery meeting held at the close of the Boston Association, and their supposed concurrence in its doings. They asked an explanation. The Board requested them to receive their Circular as a reply to their inquiries. To this the Georgia brethren have written a reply—and say they are unable to receive the Circular as a satisfactory answer. They can consider it no "other light than as an admission that members of the Board had taken part in this meeting, not to be the official, but individual capacity." Admit this to be the fact; but when our Christian character has been exposed by them, we do not recognize them as suitable agents to transact our business? It matters but little in relation to this subject, what difference there may be between an individual and an official act. We hold it as an obvious principle that when an agent becomes the traducer of the character of those that appoint him, it is time for his agency to cease.

And we hold it equally obvious, that when by his own acts, he renders himself suspected, he should be required to purge himself of his suspicion. But I now feel that I have been faithful to them. My work is done; and I long to depart. It had been painful to her to think of parting with her friends, particularly her husband and infant child—but as she drew nearer to heaven, though she loved them as tenderly as before, her happy spirit seemed to rise above the thought of separation, having a desire to depart, and to be with Christ, which is far better than to dwell with the dear friends on earth. She frequently said that she had given up all, and was ready to leave the world whenever it was the will of God to take her away, and that her greatest fear was that she should be impatient to be gone. On the first day of January, she said, "I had hoped to commence this new year in heaven." Her mother asked her if she would not like to live, if she could be free from pain. Her answer was, "O no, Mother, I love you, I love my husband and all my friends,

N. H. Baptist Register.

A Philosopher and Rusic.

Anthony Collins, who has generally been considered a Freethinker, one day met a plain countryman going to church. "Where are you going," asked the Philosopher. "To church, sir." "What do you do there?" "To worship God, sir." "Pray, is your God great or little?" "He is both, sir." "How can that be?" "He is great that the heavens cannot contain him, and he is so little that he can dwell in my heart." Coling afterwards declared, that this simple observation of the countryman had more effect upon his mind than all the volumes he had perused, written by the learned doctors.

Biographical.

For the Christian Reflector.

Mrs. Hannah P. Holbrook.

Died in Bellington, Mass., January 9, 1841, of pulmonary consumption, Mrs. Hannah P. Holbrook, wife of Elizab Holbrook, Jr., and only daughter of Mr. and Mrs. Ellery Thayer, aged 26 years.

Possessed naturally of an amiable disposition, and exhibiting from her childhood a lovely deportment, Mrs. H. had early secured the affection of all who knew her; and her fond mother, and a large circle of friends of which she was the beloved centre, were almost ready to conclude that she was one who needed no *repentance*. Indeed, if there were any of that description on earth, it might not have been deemed an overweening partiality in her friends to have regarded her as one of the number; so gentle and winning were her manners, and so much did she seem to regard the happiness of all around her.

But, lovely as Hannah appeared to her friends, and highly and justly as she was esteemed by all who knew her, she was taught by the Spirit, while yet in youth, that she had within her, an evil heart of unbelief in departing from the living God; and was led to offer the prayer of the publican, "God be merciful to me a sinner." While listening to an exposition of the parable of the sower, sometime in the winter of 1832-3, her attention was forcibly arrested, and she became the subject of a pungent conviction for sin. Her mother observing the change that had come over her, and pained to see her beloved daughter so unhappy, endeavored to relieve her feelings by telling her she had never known her to do any thing that was wrong. "Perhaps," she replied, "I have not done much that was wrong in the sight of man, but I feel that in the sight of God I have been a great sinner." She was at length enabled to go to Christ as the Savior of sinners, and found sweet peace in trusting alone in his righteousness. She could then testify that one hour of communion with God outweighed all the pleasure she had ever enjoyed in the youthful amusements of which she had been engaged.

For several weeks before her death, she was permitted to pass over her mind. She seemed unable to express her fulness of joy. "I seem," said she, "in imagination, to see my spirit soaring away to meet my Savior—Delightful thought!" When asked if she had no moments of darkness, "Sometimes, for a moment," she replied, "I get back into the world, and lose my peace of mind; but then I lift up my heart to my Savior, and light immediately returns."

She selected a text as the foundation of her funeral discourse and a hymn for the occasion, naming particular friends whom she wished to have present and gave other directions concerning her funeral, not only with composure, but with evident pleasure. She requested that her grave-clothes should be made in her presence, and said to her mother, "I take as much satisfaction in seeing that robes made, as ever I did in having a dress prepared for ball." (She had been very fond of dress, and of dancing.) Looking at her emaciated hands, she remarked, "There will be little food left for the worms." Being asked if there was nothing unpleasant to her in the thought of dissolution, she replied, "O no. I have no dread of death." She could exclaim with the apostle, O death where is thy sting? O grave! where is thy victory? . . . Thanks be to God, who gives us the victory, through our Lord Jesus Christ."

During Friday night, January 8, feeling that her end was near, she wished her parents and brothers to be called, and took an affectionate leave of them all, exhorting them to prepare to meet her beyond the grave. To her pious sister-in-law, who was tenderly attached to her, and who had been with her during all her last sickness, she said, "You, my dear sister, will be rewarded in heaven for all your kindness to me." To her husband she said, "O my companion—my husband, how can I leave you without a promise that you will seek religion, that we may meet again in heaven? But I must leave you in the hands of God." While breathing with the greatest difficulty, with large drops of cold sweat standing upon her face, perceiving her friends weeping around her, she said, "Weep not for me, but weep for yourselves. I am happy. This is the happiest hour of my life." No longer able to speak aloud, she exclaimed, in a whisper, "I see Him—see Him coming—My Savior!" These were the last words she was heard to utter. Her lips again moved, but no sound was heard; and in a few moments, without a struggle, she fell asleep in Jesus.

Mrs. H. died about 9 o'clock on Saturday morning, January 9, and her funeral was attended from the meeting house on the following Tuesday. The large congregation which assembled, though the weather was very unpleasant, the fixed attention to the services, and the moistened eyes of all present, bore witness how much she had been beloved. A discourse was delivered by her request, from Matt. 24:44, "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh;" and the following hymn, selecte by herself, with other appropriate pieces, was sung by the choir.

1. "Thou art gone to the grave—but we will not despair thee;

Though sorrows and darkness encompass the tomb,

The Savior has passed through its portals before thee,

And the lamp of his love is thy guide through the gloom.

2. Thou art gone to the grave—we no longer behold thee,

Nor tread the rough path of the world by thy side;

But the wide arms of mercy are spread to enfold thee,

And sinners may hope, since the Savior hath died.

3. Thou art gone to the grave—and its mansions forsaking,

Perhaps thy tired spirit in doubt lingered long;

But the sunshine of heaven beamed bright on thy waking,

And the song that thou heards, was the seraphim's song.

4. Thou art gone to the grave—but 'twere wrong to deplore thee,

When God was thy ransom, thy guardian and guide;

He gave thee, and took thee, and soon will restore thee,

Where death hath no sting, since the Savior hath died.

5. She also felt, that she had not discharged her debt to an interesting class of young ladies of which she had been the teacher in the Sabbath school. She had endeavored faithfully to instruct the class; but she had not conversed with them all, individually and pointedly, upon the subject of religion, as she afterwards felt that she ought to have done. She had felt a desire to do this while she had charge of the class, but feared that if she did, she would lose her influence over them. But she now saw that this was not sound reasoning, and did not justify, in her, the omission of a known duty; and she endeavored to make all the atonement in her power by sending a special message to the class, and by seeing and conversing with them individually, so far as was practicable, in her room.

During the last few weeks of her life, Mrs. H. conversed very faithfully with her husband, parents, and other near friends, who she feared were not truly pious, entreating them to become reconciled to God, and thus be prepared to meet her in heaven. Indeed, so great was her anxiety for her unconverted friends, that she not only warned all who voluntarily called upon her, but sent for many different individuals of her acquaintance, and for some repeatedly, to her room, for the express purpose of exhorting them to flee from the wrath to come; and often would her feelings be so overpowering, while thinking of their guilt and danger, when they were not present, that her physical system would become completely exhausted, and she would be obliged to turn away her thoughts from the subject. Nor were these the feelings of her last hours only. Such was the habit of her mind for several weeks before her death. Some time before her death, she said to a friend, "I do not think I would go to the grave in the least if you should tell me I was now dying. It would be pleasant intelligence. I feel almost impatient to be gone. But I now feel that I have been faithful to them. My work is done; and I long to depart."

She had been painful to her to think of parting with her friends, particularly her husband and infant child—but as she drew nearer to heaven, though she loved them as tenderly as before, her happy spirit seemed to rise above the thought of separation, having a desire to depart, and to be with Christ, which is far better than to dwell with the dear friends on earth. She frequently said that she had given up all, and was ready to leave the world whenever it was the will of God to take

CHRISTIAN REFLECTOR.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MARCH 3, 1841.

Uniformity of Truth.

God is light and in him is no darkness at all. His perception of right and wrong in morals is no less than in physics. With the mind and conscience so delit by the corruption in the world, human judgment may mistake truth in the one case, while clearly apprehending it in the other; but the difference of opinion respecting the right and wrong in morals is not because the mind is less fitted to study and perceive it. It is true in physics that two and make four? So is it true that any action is either right or wrong. Is it not probably or possibly so, but really so. To human judgment the question may often be a difficult one to decide. Proofs equally numerous and convincing may appear on both sides, and frequently on the side of error they may even appear as they often have, altogether the most conclusive, while in view of him with whom all is light and no darkness at all, the question of right and wrong is plain to a mathematical certainty. By him the apparent proofs to the advantage of error are seen to have no bearing whatever, and those in favor of the truth are more conclusive, than to our minds is the simplest fact with which we are perfectly conversant or which we know beyond the least room for doubt.

This is knowledge of right and wrong respecting the whole subject of human salvation which constitutes the principal feature in the image of the new man. Hence the attainment of this knowledge is so forcibly urged upon all who to that image would be conformed. Would any ask with the Jew of what advantage then is the law since we have the gospel? The answer has already been given. "By the law is the knowledge of sin. I had not known what lust was except the law had said thou shalt not covet." The Bible deals not in generalities but, in specific prohibitions as numerous and diversified as the forms in which the corruptions of the world appear. But a knowledge of this law is at the same time a knowledge of self-condemnation.

Should the inquiry be, What shall I do to be saved from it? The answer is at hand—This is life eternal to know the only true God and Jesus Christ whom thou hast sent.

\$3000 for the Christian Reflector.

We are happy to inform the friends of the Christian Reflector, that it has been proposed by the Executive Committee of the New York City Baptist Anti-Slavery Society that measures be taken immediately to raise by SHARES IN THE STOCK OF THE PAPER, of \$25 each, the sum of THREE THOUSAND DOLLARS, for the purpose of defraying the expenses incurred in establishing the paper, and of placing it so far above embarrassment, that it may be more extensively circulated through the country.

\$500 is the portion of the sum which the committee have voluntarily and generously assumed for the city of New York. \$300, were subscribed and paid by five Baptist Brethren in that city on the 24th inst. The \$500, will probably be completed in a few days.

They express their earnest desire that the brethren in BOSTON, ALCANY, PROVIDENCE, LOWELL, NEW LONDON, HARTFORD, NEW HAVEN, BUFFALO, PITTSBURG, and other places will at once determine on the amount they will severally raise for this object, before the meeting of the convention in MAY, that the money may be forwarded to DEA. WILLIAM TRACY, 397 PEARL STREET, NEW YORK CITY, at that time, if not paid before to him or to the GENERAL AGENT at WORCESTER, MASS.

The CONSTITUTION of the Association for the publication of the Reflector will be published next week with some explanations.

Proving too much.

It is known, doubtless, to all who feel an interest in the subject, that there is a sad deficiency in the monthly receipts of Baptist Foreign Mission Board, the average for some months past not exceeding \$2000, while \$8000 are needed for the successful prosecution of its missions, leaving a deficiency of \$6000 per month. It is also known that many professed friends of the Board, both at the North and at the South, attribute this deficiency to the efforts of the Abolitionists, "men of one idea," who, like the dog in the manger, will not give themselves, nor suffer the slaveholders peaceably to contribute to the funds of the Board.

Admitting this statement to be true, as it is not, so far as abolitionists are concerned, and what does it prove? That they are few and feeble, men of but little respectability and influence in the denomination? Let us see. We have made a slight examination of some facts which bear on the case, and will state the result.

In 1837, the Board acknowledged the receipt about \$6000. Of this amount, about \$1600, or a little more than one fourth, came from the slaveholding States, leaving nearly three fourths as the contributions in the northern States. If this is the right proportion, the amount to be expected the current year should be about \$30,000 from the slaveholding States, and \$70,000 from the free States; while at the present ratio, the whole receipts will not exceed \$30,000; leaving \$70,000 to be charged to the "interference" of the abolitionists. This deficiency, we will suppose divided into two sums, \$20,000 which the slaveholders ought to give, but will not, because the Board do not disclaim all co-operation with individual abolitionists; and \$10,000, which should be given by whom? It cannot be, that those in the free States opposed to "the measures of the abolitionists" are guilty of withholding this large sum from the treasury of the Lord, for they profess to be firm friends of missions as ever, and that the "interference" alluded to throws almost the whole burthen of their support on them. Of course they must not be suspected of failing to do all that belongs to them. Can it be possible that abolitionists are sufficiently numerous in the Baptist churches, wanting as they are in "respectability and influence," to make their proportion of the \$70,000 more than one half? We do not see how it can be otherwise, if the statements above are correct, though the fact, if it be, must be startling, if not to the slaveholders, at least to their friends and supporters at the North, and we may add, even to some who do not believe in the divine right of slavery. But we have one more fact to state in relation to this matter. We know that Baptists abolitionists do contribute, some of them liberally, to

the missionary treasury. We trust they will contribute still more liberally for the spread of the gospel among the heathen, as we believe they are able to do, without neglecting their duty to brethren in bonds. Perhaps it is their duty to relieve the mission treasury from its present embarrassments which they can do without compromising principle, or mixing the fruits of their honest labor with the price of blood, by forwarding the money through the hands of the treasurer of the Baptist Anti-slavery Convention at Boston; or it may be sent direct to the Board. Money may be designated for the support of particular missionaries, some of whom are known as decided abolitionists, if de-

scribed. The Inauguration.—Tomorrow will occur the ceremony of inaugurating WM. HENRY HARRISON, as president of the United States. The occasion, we perceive by the papers, is to be celebrated by many in different parts of the country by balls, dinners, and similar carousals.

Now we wish to propose a more excellent way to spend a portion of the day, and one in which

Christians of every name and party can consistently unite, as they cannot in some of the other ways proposed. Let a season be set apart for prayer to Almighty God, the Ruler of nations, for his blessing on the administration coming into power on that day, and on each and every member of it;—that they may be guided into the right path in the performance of their solemn and responsible duties, and prospered only while following it. Men may differ in opinion as to what course of action is right, and some may be wrong. But God cannot mistake. If therefore all who acknowledge Him as the sovereign of the Universe unite in commanding to Him the interests of our beloved country, and humbly imploring Him to rule our rulers and incline their hearts to follow after truth and justice; who can tell the blessed results? "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel to do it for them."

Resolutions on Slavery.

WATERTOWN, Feb. 17, 1841.

To the Editor of the Christian Reflector.

DEAR SIR.—At the regular business meeting of this church, last evening 10th inst. the following resolutions were adopted, viz:

Resolved, That the system of slavery as it exists in this nation, and even in the church, which makes merchandise of human beings—which deprives its victims of the "life of salvation"—sunders the marriage relation with God, is made sacred, and tramples on the dust the golden rule of our Savior, which he has made the basis of all our intercourse, is a sin of awful magnitude, and like all other sins ought to be immediately abandoned.

Resolved, That we do in our duty as a branch of the church of Christ to bear a decided unequivocal testimony against this system of iniquity, that the guilty may be admonished and that we may escape being partakers of the sins of others.

Resolved, That we cannot receive to our fellowship as a Christian, or Christian Minister, a slaveholder, or an apologist for slavery.

Yours, respectfully, JESSE WHEELER, Ch. Cl'k.

Mr. EDITOR.—By inserting the following article immediately after the resolutions of the Baptist Church at Watertown, respecting slavery, you will

confer a favor on some of your readers.

The resolutions above referred to were presented at our church meeting in January, and laid over one month for consideration. Of two hundred and thirty eight members which our church contains, about one hundred were present. The first two resolutions were received with a dissenting voice. The third was sustained by thirty eight, and opposed by thirty two, the remainder taking no action upon it.

Those who support the third resolution, maintained that by passing the first two without suspending the third, we virtually acknowledge fellowship with those who were consequently partakers in the guilt of slavery.

Those who oppose it, maintained that we had discharged our duty, by expressing our abhorrence of slavery, and that the brethren at the South must assume their own consequences for it. God willing to their own Master, they must stand or fall with him.

Bro. Grosvenor.—Noticing an article in the last Watchman with the same caption of one in your possession, and supposing yours sufficiently vouch'd are this to be soon forthcoming; whenever published, we should like to have this appended, as the statements in that communication are calculated to give a wrong impression. It would seem after reading the statistics contained in that article, which may be correct, with the exception of the number present, which in the opinion of many was overestimated, that the doings of that evening, were not the doings of the church. As it numbers 238 members, and only 80 or 90 were present. However this may be, the number of neutrals stand ready to bid him welcome. For these were those who felt it a duty to exclude slaveholders, who were not prepared to vote for the last clause of the Resolution. The argument of these in favor, assumed a little wider range than is set forth by "A Voice" &c. as authority was cited from the epistles to the Corinthians, Ephesians, &c. in such cases "made and provided;" and reference was made to our own history and experience in matters of discipline. We had been taught not only to "express our abhorrence" of sin of "awful magnitude," but to withdraw from all who walk disorderly, and not to keep company with them that is called a brother in a disorderly exterior. See 1 Cor. 5:12, that even we had not all become perfect men (*one man*) in Christ Jesus. We supposed that he that transformed man and woman, into things, and perpetrated the other atrocities mentioned in our first Resolution did walk disorderly. And that whoever herald men and women together like brutes was a凶器, and that he who took not only the property of a man, but the man himself, and all his rights, was an extortioner. Neither were we convinced to the contrary. We could not discover the parallel between the abominations of slavery and the sin which is presumed to exist in each others breasts but not brought to light. If you can discover anything in the reasoning of your correspondent that will set us right we should like the benefit of your sagacity. Our friend of the Watchman complains of this *pseudo* majority of 200. We meant no such thing, but simply stated our views, and acted as we conceived on the side of Truth and Righteousness. It was hoped that we may profit by his suggestion "to pray much over this subject," and also pray much for the subjects of this cruel bondage, and not content with their behalf until their fetters are broken, and they are delivered from the curse and curse of Slavery. And that our brethren here and elsewhere may be united in this great enterprise, and that the cause of the slave may share more largely in their sympathies and prayers, is the earnest desire of some at least of

THE MAJORITY.

Watertown, Feb. 27, 1841.

ORDINATION AT HARTFORD.—The second Baptist Church having invited Dr. EDMUND TURNER, (a young man who came from Hamilton, N. Y. with Mr. Knapp, to labor with him,) to become their Pastor, he was ordained on the 17th inst. Introductory Sermon by the Rev. Mr. Knapp, from 1 Cor. 4: 2, a most solemn and impressive discourse; Ordaining prayer by the venerable Father Bentley, of Weathersfield; Charge by Rev. G. B. Atwell of Canton; Hand of fellowship, by J. S. Eaton of Hartford; Address to the Church and congregation by Rev. Mr. Ives of Suffield; Concluding prayer by the Rev. Mr. Reed of Weathersfield; Benediction by the pastor.—The services throughout were very solemn and impressive, and I trust probably to have been as full as any that have been held in this country.

Respectfully yours,

IRA M. ALLEN.

Notice.

The "Ministers conference of Fitchburg and vicinity," will be held at Westminster, on Monday, March 15, at 3 o'clock, P. M.

Rev. C. Carpenter of Templeton, will preach

Monday evening.

2w

For the Christian Reflector.

The Revival in Hartford, Conn.

Hartford, Ct., Feb. 22nd, 1841.

There is most a glorious revival of religion now in progress in this city and vicinity. About the close of the last year, the 2nd Baptist Church, which has been destitute of a pastor for more than two years, invited the Rev. Mr. Knapp, of Hamilton, N. Y. to come and spend some time with them. He commenced his labors the last Sabbath in December. Meetings have been continued every day and evening from that time to this, making in all, 8 weeks. The 1st Baptist Church have united with them, holding the meeting part of the time with each, Rev. Mr. Eaton, pastor of the 1st Church, laboring with them. The utmost union and harmony prevail between the churches. Mr. Knapp's labors are untiring, preaching every afternoon and evening since the meeting commenced, with one or two exceptions. His labors have been most abundantly blessed of God to the quickening of the saints, stirring them up to every good word and work. There has indeed been a shaking among the "dry bones." Backsliders relented, some who have been wandering twelve to fifteen and twenty years have returned to their Father's House with joy and rejoicing. Scores of sinners have been converted to God. All classes are included in the work, from the child of 11 years, to the man of gray hairs, but it is principally confined to the young.

The work has been marked by some truly apostolic characteristics. The sturdy pillars of Universalism have been prostrated by the mighty power of God. Scoffers, while sitting in the house of God, preparing materials for derision, have been pricked in the heart and made to cry What shall we do?

Some who have left the city for a time thinking they were the most suitable characters, but I am now determined to pursue that course no farther. My Bible, my conscience, and the public good, will not allow it. With the above directions before me, I am now determined in future, to vote for no character but such as my Bible recommends and such as (all things considered) are the best.

I do hope our good brethren will send

so many selected men of approved piety and ability

and thoroughly going anti-slavery, for officers, such as good congenitally men as with propriety and for the public good, and with this idea distinctly that these are true liberty men and of course the opposers of slavery men, as I am.

I know of no such as we shall succeed.

Higher I have generally done as many others have done. I have followed my leaders, and voted for such men as were set up, without knowing they were the most suitable characters; but I am now determined to pursue that course no farther. My Bible, my conscience, and the public good, will not allow it. With the above directions before me, I am now determined in future, to vote for no character but such as my Bible recommends and such as (all things considered) are the best.

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and thoroughly

Poetry.

The' Maternal Meeting.
They're met, thou seest, this is where
They always love to meet;
The chosen room well known to prayer,
The Mother's mercy seat;
They're met;—in beauteous eyes, the tear
Of stirring thought is dim:
For each, this hour, her sweet ones here,
Leads up their prayer to Him.

It's not a holy place?—look round—
Unto these bosoms given
Are hopes, not by the wide world bound;
They look away to Heaven;
And think not Heaven, as side by side,
Are child and mother bowed—
Between itself, and this deep tide
Of prayer hath flung a cloud.

Oh no! if ever broken speech,
May audience find above,
'Tis when the Mother's heart would reach
Down blessings for its love;
And tho' in tears each mother long
May tarry near the throne,
She knows that here the faith is strong,
Which no faint alone:

And firm the faltering step, for then
The Altar-place is trod;
How rises timid woman, when
She gives her child to God!
Yet not for self, is given the sigh,
Nor earliest tear is shed;
But that rich mercy from on high,
May fall upon his head.

O woman! to whose forming touch,
Is given the plastic mind,
Thou need'st the frequent prayer, for much
Hath heaven to thee consigned;
Still in thy weakness, there is power
Before thy King to stand;
With him there is a hearing ear,
A sceptre in his hand.

'Tis wise, while fountains fail below,
To lead those thou dost love,
Unto the streams that brightly flow
In fairer worlds above;
To furnish, ere 'tis thine to fall,
These dear ones for the strife;
And oh! to see them peril all
For crowns of endless life!

W. B. TAFFAN.

From the New York Evangelist.
A Brighter World than this.

BY MRS. ADY.

Oh! when I trod Life's early ways,
Hope winged my fleeting hours,
I saw no shadow in her rays,
No serpent in her flowers;
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And years of future bliss,

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